

THE
GOOD SHEPHERD

CARRYING A

Jesus Christ

L A M B *6.*

I N H I S

B O S O M,

Out of this WORLD into the Next.

ISAIAH XL. II.

He shall gather the LAMBS with his Arm, and carry
them in his *Bosom*.

MATT. xviii. 10.

Take heed that ye *despise* not one of *these* LITTLE ONES.

Young Children in their early Days
Shall give the GOD of Abra'm Praise.

WATTS.

L O N D O N:

Sold at the Vestry of the New-Way Chapel Westminster;
and by J. MATHEWS in the Strand.

MDCCLXXVIII.

N. B. The Profits arising from the Sale of this Pamphlet will be applied
to Charitable Uses.



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T H E

GOOD SHEPHERD, &c.

IN the great revival of experimental religion, with which the LORD was graciously pleased to visit *New England*; among a variety of other things, its opposers very warmly condemned the meeting of *Children*, to read and pray together. The motive was esteemed little better than a childish affectation of imitating grown persons: the result foretold to be folly and confusion.

History the best authenticated, however, assures us, "that God had shewn in that work a very particular regard to *little Children*; and that so glorious a manifestation of his love towards persons in a state of *Childhood* was scarcely ever heard of." Mr *Jonathan Edwards*, pastor of a Church at *Northampton*, expressly says, "I have seen many happy effects of *childrens religious meetings*. God has seemed often remarkably to own them; and really descended from heaven to be amongst them. I have known several

A 2

probable

“ probable instances of *Children* being converted at
“ such meetings *.”

The same judicious author is of opinion, that notwithstanding *Children* do not excel in method, or always speak good sense, in expressing their petitions before God; yet they feel their wants, and mean well. The LORD understands them, nor is their devotion interrupted by any such short-comings as these.

There are defects in the prayers of persons, whose age and experience too often make them despise the feeble efforts of a Child, a thousand times more absurd, and sinful;—productive of greater confusion, and a greater abomination in the sight of God. Happy! thrice happy are the people! however distinguished by age, experience, or parts, who have a *great high Priest* bearing the iniquity of their holy things, and purging them from all their sins.

There is not so much difference before God between *Children* and grown persons, as the latter are willing to suppose. Rich in observation, and proud of their own acquirements, they are apt to imagine themselves better qualified to render acceptable services unto God, than a poor ignorant
little

* I apprehend Mr *Edwards* formed meetings of this kind in his own Parish; for in the year 1740, when Mr *Whitefield*, in travelling through *America*, was at *Northampton*, he says, “ at Mr *Edwards*’s request, I spoke to his *little Children* “ who were much affected.”

little Child, untaught in science and not versed in the ways of the world. But the least attention to the *New Testament* will evince their mistake. There it is written, "Whosoever shall not receive the kingdom of God as a *little Child*, he shall not enter therein," *Mark* x. 15.

Years of maturity do not bring us nearer unto God. Men must be derobed of self-conceit, fancied acquirements, contempt of others, and feel themselves poor, humbled *Babes* before they seek unto the great Prophet of souls. Indeed, neither the want of great natural knowledge, or of an intimate acquaintance with the persons and things of this present world, are at the root of *impiety*, but want of *Love* to God.

It hath pleased the LORD, in a wonderful manner, to "perfect praise out of the mouths of *Babes* and *Sucklings*"—*Psalms* viii. 2. To distinguish many of them with that spiritual knowledge and heavenly wisdom, which pleases him, and renders the lisplings of their worship more acceptable, than that of the great, the learned, or the wise. Thus, it may be said, is fulfilled the prophecy, which exalts the teaching of God above all the strength and learning of men. "The child shall die an hundred years old," *Isaiah* lxv. 20.

Of such importance has the *religious Education* of *Children* been esteemed by every *Christian Church*, that there is not any to be found without

Catechisms adapted to their own respective sentiments; and injunctions on their Pastors to enforce the use of them. And so very express are the *Constitutions and Canons of this Realm* upon the subject, that “Every Parson, Vicar, or Curate, upon every Sunday and Holiday, before evening prayer, is bound, for half an hour or more, to examine and instruct the Youth, and ignorant persons of his parish, in the Catechism set forth in the book of Common Prayer, under pain of reproof for the first, suspension for the second, and excommunication for the third wilful omission.”

To set on foot and encourage a practice too long and too much neglected;—to stir up *Pastors* and *Parents* diligently to bring up the rising generation, in the fear and admonition of the LORD—and to encourage all who are engaged in a work of such importance to youth, and so useful to society; I lay the following account before the public. Several Ministers of the Gospel, many serious persons, and the greatest part of her school-fellows were eye and ear-witnesses to the happy, joyful, triumphant, and “abundant entrance,” this dear young soul, “had into the everlasting kingdom of our LORD and Saviour JESUS CHRIST,” 2 *Pet.* i. 11.

The *Text* which she chose, and, in part, the substance of the sermon, which I preached upon it, are added, in order to explain to, and enforce on other *Parents* and *Children* what I apprehended

hended was the duty and privilege of all, who were gathered together upon the solemn occasion of her funeral.

M. S. was one of the first children who were admitted into the *Gospel-Society Charity School at Chichestcr*. Her understanding was uncommon for so young a person, and her attention greater than is generally found among Children. At the latter end of the year 1775, it pleased God, after a lingering illness, to take away her mother, which had a very visible and lasting effect upon the Child. Her master and mistress soon observed her remarkably serious, in attending the religious exercises, which all the members of that school, were constantly engaged in.

Her master has assured me, that under his exhortations he has seen her deeply thoughtful on the value of her immortal soul—awfully impressed with a sense of the miserable state of an unpardoned sinner after death—greatly delighted with a view of the way, in which the LORD was pleased to accept, forgive, receive, and, finally, to glorify a returning prodigal, and especially, overwhelmed with grief, admiration, and gratitude, on hearing that Jesus became “the ransom of many,” and bore the wrath of God, in order to save the lost. She has often stood bathed in tears, and weeping over the *evangelic story*; as her namesake formerly did over his feet, who was the *divine author* of it. Her love

and gratitude seemed to equal, notwithstanding, her actual transgressions must have fallen far short of hers.

She became very earnest in her devotions; great fervor appeared in her prayers, and great joy in her praises. The former, during her recesses from school, have been so affecting, as to throw her relation, who overheard them, into tears; and the latter such as evidenced to all around, *inward peace*, and *heartfelt reconciliation with God*.

Her delight in the following Hymns shew how much she was affected with her Saviour's sufferings.

I.

They pierced Him to the heart.
O! let me view the wound;
And count the precious, precious drops
That stain the thirsty ground.

II.

Ah! who could marr Thee thus,
That never didst offend?
How could a sinful world combine
Against the sinner's friend?

III.

There needed not the spear,
To shed my Saviour's blood:
Love would have burst his tender heart,
Whilst mercy pour'd the flood *.

She

* Countess of Huntingdon's Hymns, page 379, also page 310, and 402.

She loved her *Bible*, and was therefore often found reading it. Her behaviour at Chapel was devout and attentive.

In a short letter to one of her schoolfellows, she prayed that her sister (so she called her) might prosper, and be in health, especially in her *soul*, which was her better part: She tells her, the body must moulder in the dust; but the soul can never die; and advises her to fill up her time to the *glory of God*, that, hereafter, she may be happy with God.

Thus did God manifest himself to this *child*. He made her attentive to his providence, and gave her grace to receive his word. Reader! how often hast thou stopped thine ear? How many deaths have left thee dead in sin? How many sermons and exhortations hast thou heard, and put from thee? will not this *Babe* rise up in judgment against thee?

As she lived, she died. CHRIST was her hope in time; He became her portion on the verge of eternity. What divine knowledge! what holy breathings! and heavenly longings to be gone filled her heart! Her body was an emaciated corpse; but her *soul* was enlarged, and daily mounting upon the wings of *faith* and *love* to God. One of the most affecting scenes I ever remember to have been present at, was on a Sunday morning, when she sent for me to unfold her little mind. All her schoolfellows stood around her,

her bed, and she was exhorting them to CHRIST. I spoke to, and prayed with the young congregation, and they went away in tears.

Her weakness was so great she could speak but little at a time. But in different conversations, at different times, with her relations, friends, other Ministers, and myself, the following, with great meekness, humility, and gratitude, she declared were the feelings of her heart, her hope, her assurance.

One Saturday morning she broke out, "I am
" thinking of death. I can talk of death with-
" out shuddering; because I have made my
" peace with God. Whenever death shall come,
" I have nothing to do but to die. O, what a
" blessed thing! The LORD has answered my
" prayers. While in health, I always prayed,
" LORD, when I am to die, let me have nothing
" to do, but to die. What a blessed meeting shall
" we have in heaven! for

" White are the robes we all shall wear,
" And crowns upon our heads*."

In the afternoon, as one was reading to her a Hymn out of Dr *Watts's* first Book on Death and immediate glory:

I.

We walk by faith of joys to come;
Faith lives upon his word:
But while the body is our home,
We're absent from the LORD.

'Tis

* Countess of *Huntingdon's* Hymns, page 262.

II.

'Tis pleasant to *believe* thy grace;

But we had rather *see* :

We would be absent from the flesh,

And present, LORD, with thee.

she cried out,

“ My soul is ready to leap out of the body to
“ get to glory.—I long to be with JESUS.—Hea-
“ ven is begun on earth.—I am in heaven now,
“ in a manner.”

Being carried to Lady *Huntingdon's* chapel one
Lord's-day, at her own earnest request, she heard
the Minister preach upon “ Thanks be to God,
“ who giveth us the victory through our LORD
“ JESUS CHRIST.” After she came home; she said:

“ That subject suited me. I have got the
“ victory over death, hell, the grave, and him
“ who has the power of it.” Being asked who
that was, she replied, the Devil.

A person coming in told her that a Clergyman
had lately mentioned the following anecdote in
a sermon. “ A Christian man being near the
“ close of life, was attended by an apothecary,
“ who was also religious. On his friend's de-
“ parture, he was desirous of hearing his last
“ words, and for that purpose, laid his ear to
“ his patient's mouth. He heard him say, *for*
“ *ever with the LORD, for ever with the LORD.*”

“ Ah!”

“ Ah !” cried the child, “ if it were not for
“ these words *for ever*, I should have no comfort
“ at all. O, how merciful has the LORD been
“ to me ! I believe there are younger children
“ than I am in hell : for none can be saved un-
“ less they believe in the LORD JESUS CHRIST ;
“ and I am sure, they who curse, and swear,
“ and lie, and take God’s name in vain, do
“ not believe.”

On another occasion the following conversation
passed.

Q. My Dear, said one, are you not afraid
to die ?

A. M. S. No, I am sure of going to glory.

Q. How are you sure of that ?

A. M. S. CHRIST has died for me.

Q. Could you not have been saved without ?

A. M. S. Not a soul could have been saved
without the death of CHRIST ; because he satisfied
the Justice of God.

Q. Do you love Christ ?

A. M. S. O yes.

Q. How came you to love Him ?

A. M. S. He first loved me, or I should never
have loved Him.

Q. When did He love you first ?

A. M. S. From eternity.

Q. Why do you think so ?

A. M. S. Because it is written, “ I have loved
“ thee with an everlasting love, and therefore
“ with

“with loving-kindness have I drawn thee,”
Jer. xxxi. 3.

Q. Have you nothing to recommend you to God's favour?

A. M. S. No.

Q. Your attention at school, good behaviour at chapel, constancy in prayer, are these nothing?

A. M. S. There is no goodness, no merit in all these. Nay, there was *sin* in my *best duties*; for my heart was continually wandering from God.

Q. What is your last request and advice to your schoolfellows?

A. M. S. That they would come to CHRIST.

Q. Would not a prospect of future health, and of being again with your companions, make you wish to be here?

A. M. S. No, I long to be with CHRIST.

One evening being somewhat worse, and to all appearance near her departure, a friend enquired, if she was still desirous of going to Christ? She replied with a very sweet smile, Yes.

Q. Is CHRIST precious to you now?

A. M. S. O yes, yes.

Q. Have you such pleasing views of heaven as you had?

A. M. S. Not at present.

Some time after, she said, her views of bliss were returned. It being remarked, that she appeared a little better, “Ah!” says she, “I am
“sorry

“ sorry for it ; when I was got so far on my journey, and so near my home ; I am sorry for it.”

During her few latter hours, she often repeated that CHRIST *was precious to her*, seemed to be in little, if any pain, and was heard to say, about an hour before she breathed her last, “ LORD JESUS, *receive my spirit.*”

She spoke no more, but died.

The text, which she requested me to preach upon, at her funeral, was *Isaiab xlii. 1.*

“ Behold my servant whom I uphold, mine elect in whom my soul delighteth.”

In discoursing with her upon it, I found her satisfied, that CHRIST was the person there called a servant, that GOD delighted in Him, and fully persuaded that her soul did.

In this point of view, I placed the text : I shewed that CHRIST was here spoken of ; that his Father delighted in both his *person* and his *work* ; and that his people, when they were brought to the knowledge of GOD, of *themselves*, and of HIM, drew all their comfort, joy, and delight, from what he *was*, had *done*, and *suffered* for them.

What I laboured most, was to point out the *reasons*, which so young a person—a Child of
2 about

about eleven years *, might have, to make this dear Redeemer the object of her choice and delight. Upon throwing together the several expressions

* In the valuable account which the late pious and great Mr *Whitefield* has left us of his labours and success, I find some very striking instances of Young People's being brought to God. "At *Boston*. one *little Girl*, about *eight years old*, came to me under deep concern; she, as her friends told me, had been wrestling for CHRIST; and while she was wrestling, it came to her mind, that JESUS being in an agony, *prayed yet so much the more earnestly*, and that an angel was sent from heaven to strengthen him. This encouraged her to persevere, and her soul soon received some comfort. Another minister's daughter has been quite restless after CHRIST, night and day. And a young man about *fourteen* came to me, crying and saying, "Sir I am convicted, but not converted: Oh pray for me." *I thank thee holy Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto Babes.* Even so Father, for so it seemed good in thy sight."

At *Charles Town*. "I was refreshed by hearing of a poor Girl, who was found sitting at the gate, in the cold. Upon being examined by a holy experienced friend, he found she was under very strong convictions, and had followed me from *Roxbury*; she said, she wanted nothing but CHRIST, and CHRIST she would have"

New York. "As I went down out of the pulpit, a woman said, "Come and see what GOD has done for me to night." I looked and saw her daughter in a great agony, she was crying out, "O my JESUS, my JESUS." Another *little Boy* was so concerned on the pulpit stairs, that he could scarce stand. One asked him, why he cried? "Who can help it," said he, "the word cut me to the heart."

Baskingridge. "I had not discoursed long, but a *little Boy* of about *seven or eight years* of age, cried out exceeding piteously indeed, and wept as though his heart would break. A *Lad*, about thirteen years old, told me, he never felt sin before yesterday."

pressions of his affection towards *young people*, I was more surprised, that Children in general did not flee to the LORD JESUS CHRIST, than that a few of them should die rejoicing in his favour.

What, probably, attracted her affection, and made her soul delight in JESUS, was his condescension in becoming a *Child* like her : subject to the weaknesses and simplicity of *Childhood*, *Luke ii. 52. The Ancient of days, a Babe* of a few hours old. He that bears up all things, born upon his mother's knees. The Almighty, whose everlasting arms, and bounteous grace and providence, enrich and support all his people ; held up by the arms of a poor woman. Wonder ye heavens ! be astonished O earth ! the *Son of God* is become the *Son of man*. Glory shines through the veil. Heavenly hallelujahs proclaim his Advent ; and a Star is lighted up to guide his worshippers. Rejoice ye Youth, rejoice ; your God and Saviour knows how to sympathise in all your weakness, levity and sorrow. O what encouragement is here ! look up, look up, my dear young friends to JESUS, plead with him by all he knows of Childhood and of youth, to pity, help and save your souls. And as " he once " grew in wisdom, and in favour both with God " and man," ask for the grace which he knows you want to follow him.

Another motive, which might engage her confidence and love, arose, perhaps, from the examples which are given of *Children*, called by
grace,

grace, and made happy in the LORD. She had heard of *Samuel*, who was very young, when *JESUS* called him to minister before him. He kept him, in spite of all the influence which the bad example of *Eli*'s wicked sons could have. What a miracle of grace is here! A call from God, when his years and inexperience were such, as made it necessary for old *Eli* to explain the nature and meaning of it. Held in the hollow of his Saviour's hand, while men and ministers were apostatising from their God. Behold the goodness and sovereignty of God. In vain does ignorance oppose; in vain does bad example attempt to injure; in the fulness of time the LORD will teach his *Israel*, and save the remnant of his chosen people. She had read of *Josiah*, that lovely tender-hearted king, who wept before the LORD on account of having transgressed his holy law. *JESUS* give you grace, dear Children, to follow his example. He rent his cloaths; the LORD rend your hearts. At *eight years old*, he did what was right in the sight of the LORD. Divine Grace had cut him off from the wild olive, and engrafted him into the good one. The father left to perish in his sins, the son humbled on account of his. O sovereign grace! distinguish some of these. O *Son of God* their years are few, make their hearts tender, humble, loving: and, when their race is run, gather them, as thou hast their late happy Schoolfellow, to their graves in peace.

B

But

But she had, in all likelihood, observed with peculiar attention, the case of *Timothy*, who was not called by a miraculous voice from heaven, or alarmed by a circumstance so striking, as the finding *the book of the law of the LORD*; but made a happy partaker of divine grace, in the common way of being taught the holy scriptures when a *Child*. These examples must have fully convinced her, that, however, contemptible *Children's* thoughts and ways are generally held, by persons older than themselves, the LORD can sweetly overcome those difficulties, and make his own beloved JESUS the theme of their hearts,—one in whom their souls delight.

To the Saviour's condescension in becoming a *Child*, and his goodness in calling and accepting other *Children*, may be added our LORD's displeasure towards those who would have forbidden them—his command, “suffer little Children to come unto me,”—and his gracious conduct, “he took them in his arms.” Happy Child! thrice happy Child! when thus embraced. Here is your refuge dear Children: Behold the Saviour's arms are still open. Arms of mercy, and of grace: flee to them, for it is added, “He put his hands upon the *Children*, and blessed them.” Parents, take courage, bring your children to JESUS in the arms of your faith. “The promise is to *you* and to your *Children*,” Acts ii. 39. “He will pour his Spirit upon your *Seed*, and his blessing upon your *Offspring*.” Strange!
that

that disciples should be so unacquainted with their Master's mind as to forbid any :

I.

See Israel's gentle shepherd stand,
With all engaging charms :
Hark how he calls the tender Lambs,
And folds them in his arms.

II.

" Permit them to approach," (he cries)
" Nor scorn their humble name ;
" For 'twas to bless such souls as these,
" The LORD of Angels came."

III.

We bring them, LORD, in thankful hands,
And yield them up to thee,
Joyful that we ourselves are thine ;
Thine let our offspring be.

IV.

Ye little flock, with pleasure hear,
Ye children seek his face,
And fly with transport to receive
The blessings of his grace. DODDRIDGE.

But, if possible, still more remarkable, and perhaps, yet more affecting, might be the Saviour's acceptance of their *praises*, when the wise, the righteous, and the rulers were ridiculing their attempts, and sorely displeased at his permitting their little acts of worship : Their cry was, " Hosannah to the Son of *David*." Thus had she, with her schoolfellows, often sung, amidst the contemptuous and ill-disposed ;

I.

Hosannah to the Son
Of *David*, and of God;
Who brought the news of pardon down,
And bought it with his blood.

II.

To CHRIST, the anointed King,
Be endless blessings giv'n;
Let the whole earth his glory sing,
Who made our peace with heav'n.

III.

Then let our songs abound,
And ev'ry tear be dry;
We're marching thro' IMMANUEL's ground
To fairer worlds on high *.

What an inducement and encouragement to youth to sing the praises of our incarnate God! Jesus not only allows and accepts their *Hosannas*, but reproves the Scribes and Pharisees, and even quotes a Scripture, as having a fulfilment, in what they looked upon with contempt, and treated with so much scorn.

To what the LORD had promised and done for them, she added, I suppose, in her meditations upon his goodness, the distinguished honour he put upon *Children* in appointing them his *proto-martyrs*. The first persecution which was raised against the *person* of CHRIST vented itself upon the *Babes* of *Betlehem*. There are some spoken
of

of in the *Revelation*, as redeemed from the earth, undefiled, and first fruits unto God; whose character may more justly suit those *Infant-martyrs*, than others who had spent a longer time beneath the sun.

These surprising instances of the Saviour's love towards the offspring of his people, strike me, as very sufficient to account for the fearless happy moments of this departing *Child*. I might have added indeed, a well known matter of fact, that JESUS once "called a *little Child* unto him, "and set him in the midst of his disciples, and "said, Verily I say unto you, Except ye be converted, and become as *little Children*, ye shall "not enter into the kingdom of heaven," *Matt.* xviii. 2, 3. But enough has been said, if it be the will of GOD to grant it his blessing, to justify *Children* in putting the most unlimited confidence in the LORD JESUS CHRIST; and to induce parents, and all who have an authority over them, to bring them up in the "fear and admonition "of the LORD," with a well grounded hope, that their "Labours shall not be in vain in the LORD!"

Thus shall the *Children* of the saints
Be dedicate to GOD.

Pour out thy Spirit on them, LORD,
And wash them in thy blood.

Thus to the parents and their *Seed*,
Shall thy salvation come;

And num'rous households meet at last,
In one eternal home.

O my

O my fellow-labourers! Ministers of every denomination shew mercy to the *Lambs* of your flocks. Address them in public *, exhort them in private; and, above all, begin the good old method of *cathechising* them. The inattention and carelessness of very young persons, in divine worship is not to be wondered at, when it is considered, that the Preacher, in general, pays as little regard to them, as they to the Preacher. Is foolishness bound up in their hearts? *Prov.* xxvii. 15. Is childhood and youth vanity? *Eccles.* xi. 10. Redouble thy diligence, Christian Minister. Give them line upon line; condescend to explain and exemplify divine truth in a language and manner adapted to their age and weakness. Let it never be said,

There is a *lamb* in *any* flock.

Thou wouldst disdain to feed.

Christian parents, awake to every possible means of teaching your *children* the truths of God. Flatter them not: point out their passions and

* The effect of such an attempt may rest, not only upon *youth*, but possibly sink deep into the hearts of the *aged*; and prevent their grey hairs from descending with sorrow to the grave. So Mr *Whitefield*, when at *Boston*, writes, "I think I never was so drawn out to pray for and invite little Children to JESUS CHRIST as in the morning. A little before I had heard of a Child who was taken sick just after it had heard me preach and said, "He would go to Mr *Whitefield's* God," and died in a short time. This encouraged me to speak to little ones, but oh! how were the old people affected when I said, "Little Children if your parents will "not come to CHRIST do you come and go to heaven without them," there seemed to be but few dry eyes.

and evil tempers, their little envyings and hatred, as streams flowing from the corrupt fountain of their hearts. Pray with them; pray for them.

Shall *Egyptian task-masters* lament over their departed offspring, and will not *you* mourn over dead souls? *Heathens* lay up treasures for their children; but your care must exceed theirs. The *rich man in hell* could not bear the thoughts of meeting his brethren in that place of torment; O! how will you bear—But I say no more; lest the idea should be too shocking. *Hagar* could not see her *Ismael* die; how much less can you sustain the sight of a perishing child—a part of yourselves separated from your LORD? Remember, God commanded *Abraham*, That *all his house* should be circumcised. God sent his judgment upon *Eli* and his house, because the parent was conscious of his *childrens* iniquity; “and re-
“strained them not.” *Augustine* complained that his father trained him up only for an *Orator*, not a Christian. How different the sentiment of Mr *Bolton*! On his death-bed, calling all his family, he cried out, “I charge you, O *my children*, not to
“meet me at the great day, before CHRIST’s tri-
“bunal, in a *Christless, graceless* condition.”

My dear *children*, into whose hands this Tract may fall, presume not upon any fancied good or innocence. You were “shapen in iniquity,
“and conceived in sin,” *Psalms* li. 5. You became “strangers to God from the womb, and
“went astray as soon as you were born,” *Psalms*

lyiii. 2. Your passions, tempers, and willfulness; your anger, envyings, and hatred; your quarrels, lying, and fightings; your disobedience to God, your parents, and others set over you, spring from the naughtiness of your hearts.

Besides, you (who have had opportunities of knowing) have forgotten the LORD JESUS CHRIST. The favour he has shewn has had but little, if any, effect upon your souls. You think not of his love, slight his tenderness, disobey his command, and neglect his salvation. It was dreadful in *Herod* to murder the infants; what is it in you to destroy yourselves? It was cruel in those who would have forbidden *children*, when coming to JESUS; what shall we say of you, who keep away from Him?

But hear the *Redeemer*, "*Suffer little children* "to come unto me, and forbid them not," *Mark* x. 14. Suffer them to come, notwithstanding their ignorance, weakness, and vanity. Forbid them not, O world, sin, or Satan. Forbid them not on account, even of their depravity, and forwardness. "It is not the will of my Father, "that any of these little ones, *who believe in me*, "should perish," *Matt.* xviii. 14. My heart and arms are open; my blessings ready. "I will "be merciful to their transgressions, and remember their sins no more," and "out of the "mouth of these babes and sucklings ordain my "praise," *Psalms* viii. 2. Amen, LORD JESUS. Amen.

F I N I S.

